/340 cont./

421 Property is a sacred thing among the Chiriguano, and the nearest relatives cannot dispose of their belongings without their formal consent.

241 115 123 At the time of my stay in Caruruti, I once asked my old friend "Captain" Karnapadyú to take me to his field. He was very

249 407 797 142 291

Fig. 7. Mill for grinding sugar cane at the Ivu mission. (Photo. A. M.)

241 115 [123] touched by /Plate VI appears here/ /341/ the interest that my wish implied and in an instant showed himself ready to do the honors.

His field was about 700 meters from the village on top of one of the cliffs which border the "quebrada" /ravine/ of Caruruti. Access to it was by a steep path across fallen rocks. The entrance [35] to the field was closed by a hedge composed of tree trunks and [417] thorny shrubs which we climbed over with the help of an Indian-style ladder, that is, a thick branch with deep cuts for steps.

[Text continues on p. 94]

/3.4 cont./

526 178 243 immediately, chased by his comrades who pulled his hair energetically. The awkward player who threw the ball in such a way that his partner could not catch it was in the same category as the one who let it fall, on condition, however, that his opposite number had not made the gesture of catching it. Once the corn was ripe, they stopped playing mbotó.

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526 171 →

[179] →

The game of mbotó has a wide distribution in South America, but it is limited to the populations of the Amazonian basin and the Guianas. Doubtless the Chiriguano introduced it into the Chaco (Nordenskiöld, 9, p. 168).

417 251 824 Fig. 10. Forked tree on which the Chiriguano pile corn inside their huts. This device may have given rise to the corncribs on piles.

526 789 243 This game without any doubt derives from a magical rite whose object was to promote the beneficial course of the sun and to oblige it to shine without interruption to make the corn ripen. The straw shuttlecock represents the sun. The period when this game is played and the meaning the Chiriguano attach to it make my hypothesis a very likely one. Preuss demonstrated that in all of Central America and even in North America the /345/ tennis game arose out of a magical operation intended to influence the sun.

Fig. 11. Straw shuttlecock (mbotó), accessory for the game of the same name. Prov.: Caraguatí (1/3 nat. size.)

/387 cont./

C 323 386 The name tarawirisi is also given by the Chiriguano to objects resembling loaves of bread kneaded by hand which are composed of a resinous material mixed with wax. According to the explanations given me by the Indians themselves, this

C 417 415

Fig. 66. Forked tree-trunk serving as a shelf for putting vessels on. (After a sketch by the author.)

C 323 386 substance is taken from a mimosa. After being sprinkled with boiling water, it is kneaded and dried in the sun. Its color is yellow or red, but after firing it becomes black.

I could not learn whether this black glaze was applied over a layer of black paint or spread directly on the walls of the vessel. In every case the designs made by this process are much less regular than the ones drawn with a brush.

C [126] Ee 114 323 386 My collections of pottery, which consist of nearly 700 pieces, do not contain any glazed specimen. Nordenskiöld (... p. 144) assures us that the Chiriguano and the Chané of the Parapití coat their yambui with a sort of gum called tarawisi, a word which, except for one syllable, is the same as the one designating the resinous substance we have just been considering.

/26 cont./

137 824 as straight as cane. Beyond Santa Cruz there are still groves; in addition there are groves of another cane called "Bambú," which is the best known, and in Chiriguano it is called "Tacuarembo." It rises to a height of about 15 meters and is [417] used for making /27/ ladders and scaffolding in construction 249 because it is light and strong. The shoots are tender and contain a sugary substance highly regarded by the Indians; it is not sought much today, because there are abundant plantings of sugar cane, which is of great utility for the production of sugar and alcohol. This last thrives with great ease and little work. Planting is done in two ways, making furrows and burying it or planting cuttings. The former is the better method where the 137 824 freshets of the rivers do not penetrate. On the slopes and tops of hills which contain water there is another sort of slender cane, very strong and heavy, which is not hollow like the other classes and is called caña brava by the whites, and [285] "Tacuarembo" by the Chiriguano. They use it for weavers' [513] reeds and for sleeping cots.

TAMARIND. -- This beautiful and useful tree is not native, but it thrives with enough care and grows to a respectable height; the fruit that it produces is abundant, consisting of abundant pods more or less the size of chick-pea pods; the pulp is blackish and pleasant to the taste, but it is bad for [151] the teeth. It is astringent and is administered as medicine for intestinal inflammations, especially to children. It is also [1972] a good tonic drink on excessively hot days; it is prepared with sugar, water, and a little of its pulp. The tree is rather sensitive to cold, and the flowers wilt easily with the south wind. For this reason the whites plant it in their patios, which are surrounded by the living quarters.

TARINGUI. -- The name of this tree is Chiriguano. The taringui is found in some regions, but not in others. It is of the cactus variety, rises up to six meters, its branchage is abundant and close, which gives a fine shade against the blazing rays of the sun. Its branches or leaves are striated and armed with spines; the fruit is tiny, but sweet and otherwise pleasant, and much liked by foxes, who only get it when it falls from the tree. The ajaia or opuntia is smaller than the taringui, its leaves have the same form, the color is ash-gray and they are less a abundant, or, more properly, few. The fruit is a smooth berry

S:Nordenskiöld E-5,½(1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chané SF8
South American Indians S3

The notion that the pile-buildings employed as barns are here of different origin from those used as dwelling-houses, is unlikely. There is nothing in the geographical distribution to support this idea.

Outside their barns the Chiriguano and Chané have ladders consisting of logs in which steps have been hewn.

Table 1.

Pile buildings. Map. 1.

4. Chiriguano.
5. Chané.
6. Mataco-Vejos. Have evidently copied the Chané barns.
18. Quichua.
25. Mojo, MARBAN P. 132. Cooking-shed.
39. Goijiro, PATER SCHMIDT P. 1064. (after ERNST); Parauhano, JAHN.
47. Indians Roraima: Wapisiana, Arecuna, Macusi, Patamona. PATER SCHMIDT P. 1064; THULIN.
62. Chacobo.
68. Omagua. »Hicieron los indios dentro de sus mismas casas unos tablados de madera, que ellos llaman Iuzas y encima de ellos estuvimos tres meses, que fueron los de Abril, Mayo y Junio con más de seis palmos de agua debajo.
Entraban y salian las canoas dentro de las casas, y de noche quedaban de bajo de los tablados.« LAUREANO DE LA CRUZ P. 88; [MARONI] Vol. XXX. P. 197.
01. Indians on the west coast of Columbia. PIZARRO P. 204; CIEZA DE LEON (1) P. 95; OVIEDO T. 3. P. 8; ANDAGOYA P. 76; ROBLEDO P. 277.
3 F. Barbacóa, RIVET (4) AND VERNEAU P. 39.
4 F. Indians on and near Lake Maracaibo. NAVARRETE T. III. P. 8; »A quatro dias llegaron à un pueblo de gûerrigue-

/284 cont./

Ce 539 He asked them who their father was. "He has gone to Itica (2) to get some fish" (3), they said.

2. Rio Pilcomayo.

Ce [439] 3. The important trade in dried fish that is carried on between the tribes is described on p. 138 /omitted in the translation/.

The youngest said he should sleep with her, which he did. The oldest also wanted to sleep with him. "Won't your mother be angry if I do?" he said. "No, you shall sleep with us, for a man never comes here," they said. So he slept with both women.

After a few days the father of the girls came home. He brought along two large loads of dried fish. /285/ The father asked how he had got there. He told etc. (here the entire legend is repeated).

The father said he was not angry because he had slept with his two daughters and promised to help him get his wife back. "She is at Itica with Avayurupiagua," he said. "There is a big drinking bout there and we must go. You shall go with me and do as I say. First you should greet everybody and finally you should greet your wife. She will not recognize you. When she greets you and offers you maize beer, you will fling your arms about her and I shall hit you on the buttocks," he said. They now set out for Itica. When they arrived there, the father first greeted everyone. Finally the man greeted his wife. She offered him a calabash of maize beer. He embraced her and the old one slapped him on the buttocks. Transformed into a tuyuyu, he flew off with his wife. When Avayurupiagua saw this, he dashed angrily into his house to fetch bow and arrow. He shot off one arrow after the other, but was unable to hit them.

Ce [177] Ea [417] [343] This legend seems to me to be entirely free of foreign elements. The ladder mentioned refers to a long stick into which step-notches have been cut. The Chiriguano in particular, as well

6: Nordenskiöld--136 E-5 (1908-1909) 1912 SF10 Chiriguano SF10
Chané SF8

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[417]
!343]

/285 cont./
as the Chané on the Itiyuro, always use them for the maize granaries, which are built on piles (see Fig. 84b).

How Aguaratunpa Killed Tatutunpa and Was Then Killed Himself.

Told by the Chané chief Batirayu.

In olden times there were once two deranged girls. Not far from them lived Tatutunpa. They heard him play so beautifully on his "huiramimbi" (see Fig. 80a /see p. 22/). One of them said to the other: "Let us go and see who is playing so beautifully." They went to Tatutunpa, who was lying in his hammock. Tatutunpa took the youngest girl as his wife.

/286/ Aguaratunpa had learned that the girls had gone to Tatutunpa's. He set out, hid in the field where Tatutunpa was working, and killed him with a club. Then he carefully removed the skin of the head and put it on. Resembling Tatutunpa in this way, he went to the latter's hut.

"Look, your husband is coming," said the older sister. She put food on the table. Since Tatutunpa was in the habit of eating very little, only a few beans and a small bowl of maize beer, she did not serve any more. When Aguaratunpa came, he ate up everything and demanded more. When he had eaten this, he demanded still more. The girl asked herself whether this could really be her husband who was eating so much, but of course it could not be anyone else.

In the evening Aguaratunpa asked his wife to delouse him. She sat down and looked for lice on the head of Aguaratunpa. While she was looking, Aguaratunpa fell asleep. She saw that the skin on his head was sewed together, and realized that he had killed her husband and skinned him. She told her sister about this and they killed Aguaratunpa with a club.

342 placed close together and fastened with withies lashed on horizontally (figs. 189 and 190), or of branches woven together and daubed with clay (fig. 191). The roof, the construction of which is apparent from fig. 217, is thatched with grass. This is an especially interesting method of roof-construction, used in Peru already in the pre-Columbian period, a fact plainly evident from an ancient Peruvian vase-painting[1] (fig. 193). The walls and the roof are supported by a lost frame consisting of poles (fig. 217).

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Fig. 188. Part of a Chiriguano village. Two small pile-buildings, used as maize-barns and the area between the huts. Ibibobo, Photo. E. v. R.

343 The granaries for storing maize are always built on pole supports
● 417 (figs. 188 and 192). Fig. 192 shows a step-ladder leaning against a tree.
[322] Step-ladders of this kind, usually hewn out of a single piece of wood, are used by the Chiriguano as means of access to these pole-supported granaries.

174 Baron E. Nordenskiöld, who has made a valuable analysis of the distribution
342 and pile-buildings in South America[2], considers that when pile-buildings occur among a tribe inhabiting a region not exposed to inundations, then the idea of constructing buildings raised on piles has generally originated at the time when the tribe inhabited some other region, either a swamp,

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[1] Joyce (1), fig. 13.
[2] Nordenskiöld (10), pp. 3–4.

2 [See cat. #6, P. 215 - Analyst]
3 [See cat. #6, p. 195 - An]

?:Rosen E-5 (1901-1902) 1904 SF10 Chiriguano SF10

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Fig. 109. Woman in front of her hut. In the foreground a bedstead on which lies chewed maize; this maize is used in the preparation of *vilchiri*, an intoxicating beverage. Chiriguano. San Luis, Bolivia. Photo. E. v. R.

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Fig. 110. Huts in the periphery of the *vilchiri* market-place in the Chiriguano village of Ibitiki. In right foreground, a builder used on going to the pile-huts for maize. Bolivia. Photo. E. v. R.

[p. 194 is blank]

/16 cont./

342 A special feature of Chiriguano houses and where they differ from those of the common ranchos of white residents is that the two oblique sides of the roof descend almost to the ground, passing far beyond the wall. Machareti houses also show this special feature. (Cf. Fig. 14 /see p. 40/.) The result of this roof construction is that the entrance (ōkye) is on the gable side. To shut the entrance they use reed mats or cowhides (65). Widely influenced by the whites, the Chiriguano

[285] [237] [179]

65. Métraux I, p. 469.

and the Chané continually vary the style of their houses, and, according to Nordenskiöld (66), today many of them are already building houses identical with those of the whites.

66. Nord. 1, p. 173.

343 In addition to the houses used for dwellings, the Chiriguano and some of the Chané have houses built on posts for storehouses (avatió). Also in Machareti such houses were commonly found beside the dwellings. Figure 16 /see p. 41 / shows such a storehouse. A ladder, which consists of a post provided with notches, leads to the platform (on the right in the figure). These storehouses serve primarily as places to keep the maize crop and other produce. The space under the platform serves for storing various other things. Nordenskiöld saw such houses built on posts, whose upper part served in general for storage, while the lower part was utilized as a dwelling (67). Often those

[417]

67. Nord. 1, p. 175; Nord. 2, p. 3.

storehouses are near the plantings far from the dwellings (68).

68. Nord. 1, p. 173.

[335] As shown in Figure 16, the frame for these storehouses consists of ten vertical posts of different lengths, bifurcated at their upper ends to support the horizontal posts that form the base for

/16 cont./

343 the roof and the /Plates V-VII appear here/ /17/ platform.
335 The middle pair of the vertical posts is the longest pair and serves to hold up the ridgepole. Of the other eight vertical posts, always in two, one longer and one shorter, have been placed immediately next to each other all along the two sides of the middle pair of posts and at a certain distance from it. Of the horizontal posts, each one of which is held up by each one of the five pairs of vertical posts, those which are placed on the higher pair and on the two pairs of middle size of the vertical posts serve to hold up the roof, while the two horizontal posts which are placed on the two smaller pairs of vertical posts form the base for the platform of the house. Besides the five pairs of vertical posts that form the frame of the house, there is also added a vertical post of the height of the platform, which serves to support the ladder leading
343 to it. The roof of these storehouses is covered with straw like the roofs of dwellings. The walls are made of reed poles very close together. While the poles of the storehouse illustrated in Figure 16 are horizontal, those of other storehouses, with which we are familiar through Nordenskiöld's photographs and those of v. Rosen and Métraux, are vertical (69). The en-

69. Nord. 1, Figs. 83 and 84 and Pl. 18.
Métraux 1, Fig. 9, p. 349.

trance, which must be reached by means of the ladder, is at
• [419] the gable end, like that of the dwellings. The ladder consists of a post with notches for steps (70).

70. Cf. Fig. 16, at the right. Nord. 1, Fig. 84. v. Rosen, op. cit., Fig. 191.

[171] [174] There must be some special reason to explain the surprising fact that the Chiriguano have houses built on posts, since it could not be that they brought the custom of constructing them from their native soil, because the Guaraní have
OBO never had them. Nor could it be that they adopted this from

[TEXT CONTINUES ON P. 42]